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Pac Theo Sem
Reading Room

A TILLER OF THE SOIL.

This is the place where Thou did'st bid me stand,
And work and wait;
I thought it was a plot of fertile land
To tend and cultivate:
Flower and fruit, I said, are surely there
In rich earth stored,
And I will make of it a garden fair
For Thee, my Lord!

Lo! it is set where only bleak skies frown,
With rank weeds sown,
And over it the vagrant thistle-down
Like dust is blown;
Long have I labored, but the barren soil
No crop will yield:
This have I won for all my ceaseless toil—
A bare, ploughed field!

"Nay, even here, where thou did'st strive and weep,
Some sunny morn
Others shall come with joyous hearts and reap
The full-eared corn:
Yet is their harvest to thy labor due,
On me 'twas spent—
Are not the furrows driven straight and true?
Be thou content!"

—Christian Burke.

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PACIFIC COAST NOTES.

A council for the installation of the Rev. Dr. Raymond C. Brooks at Walla Walla, Washington, has been called to meet in that city on the 15th of September.

Plans for the Great Northern and Northern Pacific railroad depot at Tacoma arrange for a building which alone will cost $500,000. The Pacific Northwest has several fine railroad depots. In this respect California is rather a back number.

The Rev. Francis Lawson, writing from Alhambra for some extra copies of The Pacific in which was published Professor Nash's address, "A Message for the Hour," says: "There be many that say, 'Who will show us any good?' The answer in large part is supplied by Professor Nash."

The Temple Baptist Church of Los Angeles has extended a call to the Rev. J. W. Brougher of Portland at a salary of $5,000. Dr. Brougher has been in Los Angeles to look the field over and is much impressed. He says: "The Temple Baptist Church is more than a church; it is an institution of Los Angeles, and as such it has a tremendous influence not only in Los Angeles but throughout the country. This church is like no other Baptist church in America unless it is the Tremont Temple in Boston, and I believe it is greater and of more influence than that."

Speaking concerning the success of the Sunday afternoon meetings in Seattle parks for several weeks this summer, the Rev. Dr. Sydney Strong, says: "I expect to see in ten years the people of our cities using the parks for great civic and social gatherings not only on Sunday but during the week. The people have not yet found out the full use of their parks." "Some day our school houses will be centers of our community social life during nine months of the year," says Dr. Strong, "and the parks will be the center during the other three." He quotes leading sociologists as agreeing that a community spirit is essential to a city's welfare. These park services, it should be noted, were not religious services. The recitation of the Lord's Prayer was allowed. But according to report recently, neither prayer nor singing will be allowed by the park board if such services are held next summer.

The refusal of Governor Gillette to grant a pardon for W. B. Bradbury, the millionaire convicted of perjury and taken recently to San Quentin, will meet with general approval. Mr. Bradbury was given a light sentence, only one year. He admits his guilt, but very strangely thinks that this is enough, that having made such admission he should not be required to suffer the punishment which the law prescribes for such an offense. Of course it is hard that a man seventy-three years of age should have to go to the penitentiary. But, Mr. Bradbury's life, it seems, has been selfishly lived, throughout. What a pity that an awakening should have come only when prison doors were about to close behind him! The year, however, will soon have rolled around; the work Mr. Bradbury will have to do in the jute mill will in all probability be good for him physically, and he will be likely to have enough years of life yet to show how deep and sincere his repentance is.

CHRONICLE AND COMMENT.

When Harriman took hold of the Union Pacific railroad a few years ago the stock was selling for $18 a share. It sold the other day for $218.

Washington's marriage law which was enacted by the last legislature and which was widely objected to has been changed at a special session of the legislature, and all that is required now of applicants for license is that they take oath that they are not afflicted with any of the inhibited diseases.

The Centry Magazine for September contains the second article on Grover Cleveland by Richard Watson Gilder. It treats of his reelection and second administration. Other articles are to follow. These articles by Mr. Gilder will add to the estimate of Mr. Cleveland as one of our really great men. They portray him in an attractive light.

Michigan University will be presided over this college year by Dean Hutchins of the law department, and President Angell's successor will not be selected for a while yet. Ten years ago while President Angell was abroad as a United States diplomat temporarily, Dean Hutchins acted in this capacity. He was professor in the University first in 1876. Later he studied and practiced law, and in 1884 was called to a professorship in the law department.

We fear that the glory of the discovery of the north pole is to be greatly dimmed by the dispute as to which of the heroic men got there first. It is to be hoped that Mr. Peary will be manly enough to recognize and admit the possibility and probability of Dr. Cook reaching there before he did inasmuch as he started much earlier. We believe that both reached the pole and will be able to establish the fact. All honor to Dr. Cook and Captain Peary!

An article in the Century Magazine for September on "The World's Greatest Aqueduct" puts the daily consumption of water in New York City at 125 gallons a person. The aqueduct now being constructed will bring water from the Catskill mountains, a distance of 92 miles, and the estimate is that the average cost, under this system, of all water for domestic, public and manufacturing uses each day to each person will be less than one cent, including maintenance, interest on capital investment, and sinking fund.

In different parts of the country persons interested in the education and welfare of the young are discussing the influence of the cheap theatres, vaudeville and five-cent

moving picture shows. The attendance on the part of children at such places of entertainment has become large. Teachers say that there are manifest dullness and sleepiness and bad effects in general on the nervous system. A writer in the Journal of Education says: "With rare exception the ordinary program of moving picture shows includes some representation of burglary or thieving, some suggestion of the flirtations of husband or wife, and something grotesque, with a preference for representations of satanic magic. The public instinct for representations of what is criminal is very strong and will be catered to by commercial managers. There is much that is coarse and degrading in the talk of the vaudeville stage. There is cheap wit which the boys are fond of imitating, and which dulls the capacity for real humor. Children lose their interest in simple and healthful forms of amusement. They are constantly craving the sensational. It is just because this social influence of the cheap show is destroying in many boys and girls their capacity for future efficiency as men and women that the problem has become serious."

A STUDY OF A CHURCH MANUAL.

We have looked with interest through the manual of the First Congregational Church of San Francisco, published last month. It contains, among other things of interest and value, a list of the members since the organiation of the church in 1849. This shows that none of the persons who united with the church in 1849, 1850 and 1851 are now members of it. Only one person, resident in Francisco, who united in 1852 has membership there now —Mrs. Mary McDonald Reeve. The only other member left out of the list for 1852 is Mrs. Helen Kenyon Benchley, now residing in Minneapolis. Of the thirty-five who united in 1852 not one remains; and of the forty-four who entered into membership in 1854, one only remains—Deacon George Childs. None are left of the list for 1855. None of the fifty-two who were received in 1856 are left; and among the names of the forty-seven uniting in 1857 we find only that of Elijah Clough. In 1858, eighty-two persons were received, and only three are still enrolled. None of the thirty-eight received in 1859 are listed as members now. Two remain out of 65 for 1860; two out of the fifty-three for 1861; one out of the fifty-eight for 1862; three out of the fifty-one for 1863; none of the twenty-nine for 1864 remain; none of the fourteen for 1865; nine of the 65 for 1866; four of the sixty-six for 1867; five of the thirty-eight for 1868; one of the twenty-three for 1869.

When we reached the year 1870 we expected to find a larger proportion left. But the records showed that only one out of thirty-seven was left; five out of 21 for 1871 remain; one out of thirty-eight for 1872; two out of forty-five for 1873; one out of twenty-seven for 1874; fourteen out of ninety-two for 1875; three out of forty-four for 1876; one out of thirty-eight for 1877; three out of twenty-eight for 1878; three out of thirty-three for 1879; none out of nine for 1880; nine out of fifty-four for 1881; five out of forty-eight for 1882; four out of fifty-nine in 1883; six out of thirty-four in 1884; two out of twenty-two in 1885; seven out of thirty-two in 1886.

Not until we arrive at the year 1887 do we find any large proportion of those uniting in any one year remaining. For that year twenty-eight out of one hundred and three main. For 1888 the figures are eleven out of forty-two; for 1889, seven out of forty-six; for 1890, three out of twenty-three; for 1891, one out of seven; for 1892, twenty-one out of one hundred and thirty-nine; for 1893, thirteen out of eighty-six; for 1894, seven out of forty-five; for 1895, five out of thirty-three; for 1896, four out of eight; for 1897, eighteen out of fifty-one; for 1908, twenty-five out of fifty-six; for 1899, twelve out of forty; for 1900, twenty-five out of fifty-five; for 1901, fifty-seven out of one hundred and foruteen; for 1902, forty-five out of one hundred and three; for 1903, thirty-four out of ninety-two; for 1904, thirty-four out of eighty-five; for 1905, forty-two out of sixty-seven; for 1906, thirty-seven out of fifty-five; for 1907, sixty-two out of seventy-one.

All of the twenty-three persons received to membership the first half of the year 1909 are still connected with the church.

We have in these statistics a sample of the changes which are occurring in all our churches as the years go by.

Not until we reached the year 1901 did we find remaining one half of the persons uniting during any one year. But for the next two years this proportion was not maintained. After that it was considerably increased.

For the sixty years ending in December, 1908, persons to the number of 2817 were received to membership; the losses during those years were 2194. During Dr. Stone's pastorate of a little over fourteen years there were 663 accessions; during that of Dr. Adams, nearly thirteen years, 833 were received.

It is worthy of note that the 833 received during Dr. Adams' pastorate were the fruitage of personal effort and the ordinary pulpit work, that being his way of working.

The membership in June, 1909, was 630.

The church is now in its fourth building, at its third location. The present pastorate is the sixth.

There is record of benevolent contributions and of home expenses since 1854, and 1859 respectively. The total for benevolences is $397,461, beginning with $158 in 1852. The largest amount thus contributed in any one year was $36,-158 in 1903.

The total for home expenses beginning with 1859 is $934,803. The amount in 1859 was $7,016.

THE AMERICAN INVASION OF VEDANTA PHILOSOPHY.

By Noah C. Gause.

I met a friend on Van Ness Avenue the other day whom I had not seen for several months. To my surprise, when I extended my hand, he placed the palms of his hands together in Oriental fashion in the attitude of prayer. As he did so he exclaimed, "Mr. Gause, after this when I meet you that will be my form of greeting," adding, "It means that I reverence the divine within you."

I replied in these words: "Mr. B—— don't you do it. I'm an American citizen! And as such I prefer to honor American customs and not conform to the ideals of the Orient."

I mention this incident as a concrete example of a conspicuous phase of modern religious and philosophical thought. It is not only confined to its own separate channels, but permeates the whole of society. You may say that Mr. B—— is fanatical! Perhaps so, but he is also a business man with characteristic energy, has a wholesome, radiant personality and is a gentleman. He is American born and was formerly an active member of a prominent Baptist

church in Oakland, in which he was influential in leading men to Christ.

He is today an enthusisastic student of Vedanta philosophy, a devout member of a Hindu Temple in San Francisco and an unswerving devotee of Swami Tregutnatita. This is an extreme case, but it is not absolutely distinct and entirely separate from experiences of all others. Others have shared with him, in part or in full, his realm of thought. He, with others caught a certain atmosphere of the age. Established doctrines and dogmas no longer satisfied. At best the terminology did not. The soul hungered for something that the minister and the church did not give.

One may as well try to stop the pitch and dash of Niagara as to stop a sincere human soul in the pursuit of what appeals as truth. If Niagara river be dammed its waters will be diverted to another channel. Likewise with a human soul. If in honest pursuit of that which satisfies it will surmount all barriers and leap to freedom in other channels. Sometimes these new channels are not as good in the end as the original. But once changed they soon become fixed and pursued to the end of life.

In the case of Mr. B—— the stream of his religious thought, having broken out, ramified through intricate channels for a while and then found a more definite course in the Home of Truth, dabbling the while in the abstractions of Christian Science, the psychology of New Thought, the occult doctrines of Theosophy and finally settled in the channel of Oriental mysticism, as taught in the ancient Vedanta philosophy, upon which Theosophy is based.

The subtle thought and mystical ideals of the foregoing are fast permeating the mind, the literature and to some degree the religion of our own country. There are whole libraries, reading-rooms, book-stores, clubs, societies and organizations of various kinds spreading broadcast, in its original or diluted form, this philosophy. There are teachers, lecturers and organizers who are disseminating its doctrines to devotees whose allegiance is second only to that of the Christian's loyalty to Christ. Madam Besant, the noted author of Theosophical books, and Madam Tingley of Point Loma, Cal., the practical interpreter of Theosophy, are the most conspicuous examples.

What is Vedanta, which underlies this modern occultism and mysticism? In a word it is the name of a religious philosophy based on the Vedas—the earliest scriptures of the Aryans. This sacred literature of India is written in Sanskrit, no longer a spoken language. My friend, Mr. B—, then mastering this difficult Sanskrit language, preparatory to studyying its ancient literature, was studying it on the street car, when I first came to know him. The sacred literature of India may be divided roughly into three parts, viz: Revelation, Tradition and the Classics.

Under (1) Revelation may be grouped the Vedas—the (a) Rig-veda or hymn lore, consisting of 1,028 hymns. These, in some respects, are to the Vedanta what the Psalms are to the Hebrew literature or the hymns are to the Christian Church. In the sense of being basic, however, they differ.

(b) The Sama-veda or chant lore arranged to be sung at the sacrifice.

(c) The Yajur-veda consisting of rules for the sacrifices. Under (2) Tradition are six treatises on subjects necessary for the understanding of the Veda, and under (3) Classical literature is embraced law-books, epic poems, and no less than six complex systems of philosophy based on the Vedas.

It is evident, therefore, that the Veda Hymns are fundamental. The philosophical systems are an outgrowth and constitute the superstructure. They lead the student into the realm of the occult, the hidden mysteries of the unseen. They require of the devotee renunciation of the world, the life of the recluse and the surrender of self. They make a place for sages, masters or saviors of varied degree of divine heritage, of whom Christ is one. The student may choose any one as his ideal. They all lead to the same end,—so reason the philosophers—ultimate self-annihilation for the sake of the universe—of God.

They account, dogmatically, for the fixed destiny of the human soul. This destiny is wrought out by an amplified evolutionary process, in an inevitable spiritual existence, similar to the evolution of Spencer and Darwin on the physical plane. In the soul's evolution, the process is through successive cycles in an ascending scale until ultimately the soul finds its eternal goal in losing its identity in the larger personality of the universe. Thus, the personality of man is finally absorbed by the One universal Divine Personality from whom it came. To know God, in the sense of finally contributing one's personality to Him and thus swelling the resources of Life Itself, is the ideal devoutly to be attained.

In the elaborate philosophical system which accounts for this destiny of the human soul the two basic principles are reincarnation and Karma.

Reincarnation is the doctrine of repeated existence on this or some other planet. This process of reincarnation is, in a sense, without beginning and without end. The lowest form of creation emanating, in the beginning from God, and, in essence, of the same divine nature, takes form in successive forms of mineral, vegetable and animal life and finally emerges into a long process of reincarnated human life, the Self, ending when at last the cycle is completed and the emination from God returns to God. "Neither is the Self ever born, nor does It die, nor does It ever cease to exist. It is unborn, unchangeable, eternal and primeval."

Karma is the doctrine of cause and effect in its hard and fast application to the soul's journey. It is the fixed principle underlying the Pauline doctrine, "Whatsoever a man soweth that shall he also reap." In the process of spiritual evolution a man today is the direct result of his past lives. And every thought, hope, purpose, act, and ideal is ualterably fixing the status of life in the next reincarnation. Thus reasons the Hindu philosophy.

He also makes a distinct demarkation between the vegetable creation and the animal. In the latter the worm-form is the lowest form in which "divinity has been more overshadowed by Maya (Nature)." And it is the "highest form in which the Maya has been least overshadowed." But all creation is of the essence of "the Divine." The difference is in degree and not in kind.

The essentially important thing, however, is the Self, "the glorious Self, which is subtler than subtle, greater than great, hidden as it were in the heart of hearts of all beings." Quoting further from the Upanishads of India we note that "self is the Ear of ears, the Eye of eyes, the Speech of speech, the Mind of mind, the Life of life."

Since one's self is but a fragment of the Universal Self, of God, distined to journey through fixed cycles of reincarnated existence man becomes his own saviour. For the

Vedante philosopher; the seeker after Truth, however, there are many Wisemen, Prophets, Seers and Masters, including Christ. The seeker after the goal of reincarnated existence may choose as his ideal any one of these.

The whole dogmatic system is dangerously pantheistic. The Self, whether human or otherwise, is inseparably and mystically diffused with nature. "The Sole Ruler, the Inner Self of all creation has, out of His Almightiness, made His One form—manifold, in the form of this diversified Universe." The hymns of the Rig-veda are, for the most part, addressed to objects of Nature. Here is one to the Sun:

To the Sun.

Aloft this all wise shining God,
His beams of light is beaming now
That every one the Sun may see,
Apart as were they thieves, yon stars,
Together with the night, withdraw
Before the Sun, who seeth all.
His beams of light have been beheld
Afar, among all creatures; Rays
Splendid as were their blazing fires
Impetuous, swift, beheld of all.
Of light the maker, thou, oh Sun,
Thou all the gleaming sky allum'st
Before the folk of shining gods,
Thou risest up, and men before.
Fore all, to be as light-beheld,
To be thine eye oh, pure bright heaven
Wherewith amid all creatures born,
Thou gazest down on busy men,
Thou goest across the sky's broad place,
Melting out with rays the day, O Sun,
And watching generations pass.
The steeeds are seven that at thy car
Bear up the god whose hair is flame.
O shining god, O Sun, forseen,
Yoked hath he now his seven fair steeds,
The daughter of the Sun-God's car
Yoked but by him, by these he comes.

In conclusion, I doubt not that we need infused into our Western civilization, with its rush and high tension in which it is said, the "fittest alone survive," the silent contemplation and serene mysticism of this ancient Oriental philosophy. It was because of unyielding, out-worn dogmatic phrases of the church-creed that Mr. B. felt limitations of mental and soul expansion and consequently stumbled into the subtle, alluring Vedanta philosophy that in the final analysis is more rigidly dogmatic than anyother. We may well ponder the accumulated thought and experience of the Ancients and inculcate into our modern life the poise even of a decadent age.

But Christ Himself was an Oriental. He was doubtless familiar with the philosophy of the Ancients. And in His teachings are the same elements of serene praise and mystical union with the Father, quite sufficient for the soul's balance and salvation.

I cannot agree with Mr. B. that one can safely choose between any one of many Saviours, Masters, or Wise-men, but hold that the only safe choice is to be found in Him who said, "I am the light of the world." "I come that ye may have life and that ye may have it more abundantly." To the mind of the Vedanta devotee that may seem dogmatic but for one I am willing to be called such. The Christian, while receptive to truth from whatever source, is supremely confident that Christ's command, "Go ye into all the world and preach the gospel to the whole creation." carried with it the certainty of being fulfilled and that eventually every knee shall bow to Him who said, "The Father and I are one; if ye have seen me ye have seen the Father."

As a practical fact the mysterious power of Christ to illuminate a human soul, however stained with sin or shrouded in darkness, and stamp it with the imprint of the Divine, and, likewise, to transform the social order of men into a universal brotherhood, under the supremacy of one common God, has not been duplicated in history and no non-Christian religion in anywise points toward such an achievement.

Christ is unique and stands unscathed by past criticism and present-day comparison as the Saviour of the world.

THE OCEAN SHORE AND THE CONGREGATIONAL INTERESTS BESIDE IT.

One of the least known, though one of the most beautiful parts of California, is found along the ocean shore between San Francisco and Santa Cruz.

The chief reason for the want of knowledge of the merits of this country, has, heretofore, been its remoteness from the beaten path, it requiring a stage ride from San Mateo or Redwood City of some 18 miles and crossing the Coast Range en route, to reach the ocean shore. With this barrier in the way it is not surprising that few ventured into te land by the sea. Within the past three years, however, all this has been changed by the advent of the Ocean Shore Railway, reaching on its northern division from San Francisco south along the shore line 38 miles to Tunitas Glen, and on its southern divisioin from Santa Cruz northwesterly along the coast 15 miles to Swanton, and with a gap of 20 to 25 miles between the two divisions yet to be completed before the passage of through trains from San Francisco to Santa Cruz will be an accomplished fact. This gap has already been graded from Tunitas Glen for about one-third of its total length, and the time is measurably near when the line will be open from San Francisco to Pescadero, bringing the famous pebble beach into direct rail communication with the outer world.

It is, however, along the northern division of the line as already in operation, and along the partially constructed extension to Pescadero, that the chief attractions of the coastal country are found. The real estate agents have not been slow to appreciate them, as we are doubtless all more or less aware from the many flaming and alluring advertisements of this region which have been spread broadcast during the last three or four year. These enterprising gentlemen have subdivided almost all the territory in reasonable proximity to the railroad, for miles below San Francisco, into townsites and building lots, very many of the lots being of the 25-foot variety, expected only in the crowded metropolis. As a result of all this publicity and the frontier-like undeveloped condition of this entire region, a great many lots have been sold along the 20 miles of ocean frontage between San Francisco and the quiet, old village of Halfmoon Bay. In many of the townsites the number of lots disposed of has run into four figures, practically of of them, however, having been sold on small monthly payments, in the

payment of which in quite a number of cases default has been made, with the result that the lost have reverted to the venders. As was to be expected the large promises of the promoters of a great inrush of population and of great increases in the already high realty values have not been fulfilled, and many who have invested heavily in small lots in the different parts of this region on speculation, with the hope of selling them in a few months at a handsome profit, have been greviously disappointed. And the excesses into which these promoters have run have quite naturally blinded many of the more conservative to the legitimate attractions of this strip of wave-washed country. Yet it cannot be gainsaid that notwithstading the handicap which all these exaggerations and disappointments have caused, there have been established at a number of spots along the shore-line the foundations of permanent suburban communities that promise well for the future.

The most striking physical features of this country are Point San Pedro and Halfmoon Bay; and the townsites and communities that have been established in this districts may, with reference to these natural objects, be divided into three groups: those to the north of Point San Pedro, those between Point San Pedro and Halfmoon Bay, and those along the shore of Halfmoon Bay. The first group of communities, more or less separated from one another by minor natural barriers, though all within a space of five miles, embrace Edgemar, Salada, Brighton Beach, Calera (formerly Vallemar), Rockaway Beach, and San Pedro Terrace By-the Sea; the second group embraces Montara, Farallone City, Moss Beach, and Marine Terrace; and the third Granada and Miramar. In approaching these places from San Francisco by the railway, the traveler, after leaving San Francisco by a route in a general way paralleling the old line of the Southern Pacific as far as Colma, finds that the train veers off sharply to the west and northwest until it reaches the edge of the high bluffs to the souoth of the Ingleside beach and above Mussel Rock, and separating the ocean shore country from San Francisco. Here the railway runs along the roadbed cut high above the watetr into the face of the bluff which juts into the water for a distance of two or three miles, and then descends gradually into the more gently sloping country, with hills and valleys and broad beaches, where are situate the first group of communities. Notwithstanding their nearness to one another, there is something distinctive in the location of each of these townsites. Edgewater is situate on a gentle slope mostly above the railroad, and with a southern exposure, and advertises the attractive features of building restrictions and no saloons. Salada, which without doubt is making the greatest progress of any of this group, there being a number of additional cottages and bungalows under con struction this season, and brighton Beach are on flatter ground, with largely a sandy soil, and in part separated from the sea by a salt water lagoon. Calera is at the entrance to a pretty wooded valley that runs back into the hills. Rockaway Beach is in a cove not far distant from a large quarry from which crushed rock is taken in large quantities, while San Pedro Terrace, as its name implies, is situate on the steep hillside of the northwestern slope of the range of mountains of which Point San Pedro is the westermost projection. As at Edgemar the railway is just descending from the ledge along which it ran in passing the bluffs at Mussel Rock, so at San Pedro Terrace it is again ascending the tortuous course along which it winds as it rounds the precipitous heights of Point San Pedro.

Indeed, short as it is, the Ocean Shore Railway is one of the scenic wonders of California. In passing the bluffs at Mussel Rock the view of the boundless Pacific, with its green waters breaking on the rocks at the foot of the railway embankment, is inspiring: the five mile ride thence to San Pedro Terrace, with its combination of ocean, seashore, hills, and valleys, with the higher mountains in the background, is absorbing: but only in the five-mile stretch from San Pedro Terrace to Montara are seen the ocean, the sky, and the sheer heights of the rock-bound coast, in all their magnificence.

Beyond Point San Pedro and the Montara Mountains which run inland behind it in a general sourtheasterly direction, and from which the aides of Gaspar de Portola, whose advent we are about to celebrate, first viewed San Francisco Bay, is found the second group of the ocean shore communities, all adjoining one another. Montara, Farallone City and Moss Beach are each situate on open land that rises gently from the ocean, and are protected from the trade winds that blow over San Francisco by the high hills behind them. These three places show about an equal stage of development at the present time. Montara, however, being the possessor of an excellent hotel situate in a picturesque spot in the foothills of the Montara Mountains, while Moss Beach shows the most building activity at the present time. Just to the south of Moss Beach projects Pillar Point, which marks the northern end of Halfmoon Bay, so called from the curving line of the beach which stretches first eastwards from Pillar Point and then deflecting more and more to the south. Notwithstanding its name Pillar Point does not stand up very high above the water, and is not at all comparable to Point San Pedro in grandeur. Behind it is a comparatively level plateau upon which, in sight of the ocean, amidst pleasant surroundings, is laid out Marine Terrace.

About two miles south and east of Marine Terrace, in the sharpest part of the bend of Halfmoon Bay, lies Granada, the first of the third group of ocean shore communities. A sightly place has been chosen for this settlement, and the townsite has been laid out on an ambitious plan by Burnham, the well-known architect. Considerable street work and public improvements are still in progress at th's place, and a public plaza or two and a substantial railway station, as well as a number of residences scattered about, indicate the progress that is being made. Just beyond Granada to the south is Miramar, with an enticing beach of white sand, and a more commercial appearance than most of the other places. Beyond this still other townsistes have been laid out, as is evidenced by the many white stakes that appear in the ground; but it is clear that up to the present the movement of population into the ocean shore country and the sale of building lots has not attained any momentum beyond Miramar.

Along with the other pioneers along the ocean shore, have come, in all these various places, a fair representation of God-fearing Christian men and women, who desire that the public proclamation of the gospel to which they were accustomed in their old homes be not forgotten in the new surroundings into which they have come. It therefore is not surprising that public worship has been inaugurated at least in Salada, Montara, Moss Beach, and Granada. At Salada and Montara the work was first organized by our Congregational Secretaries, Revs. Miles B. Fisher and Leland D. Rathbone, early last year; but at Salada the work languished during the winter, when the resident popula-

tion at Salada was at low ebb, and was not resumed with the coming of spring; and,as I have been informed, the work has since been reorganized under Presbyterian auspices, in conjunction with the work which they have undertaken at Moss Beach and Granada. At Montara, however, where a number of sturdy Christian families reside, the work has been continued under Congregational auspices since its inception, the Sunday-school being held each Sunday morning and the service of worship with sermon on alternate Sunday evenings. Early last winter the people interested in this work, after conference with Mr. Rathbone, decided to organize a church and apply for recognition as a Congregational body; but owing to the uncertainty of railroad communication with the outside world during the heavy storms that prevailed last winter and spring the calling of a council was from time to time postponed, until it was finally called to convene on the 29th of June this year.

There were invited to participate in this council five churches and four individuals—the churches at San Mateo and Redwood, and First, Plymouth, and Bethany churches in San Francisco; and Rev. Messrs. Wm. R . Bair, Miles B. Fisher, Leland D. Rathbone, and Harry H. Wikoff. At the appointed time the three San Francisco churches were duly represented, and two of the individuals, Messrs. Bair and Fisher, were also present, making a bare quorum of the council. The council proceeded to organize, Rev. Samuel C. Patterson being elected moderator; and after listening to the facts presented to it, and advising itself as fully as possible concerning the situation, unanimously decided to recognize the church that had been organized. Owing, however, to the fact that Mr. Blair, alone of the ministerial council, was able to remain over night and attend the evening session of recognition that had been planned, it seemed best to postpone the formal recognition service until the 24th of August, when it was hoped that a representative attendance of the Congregational ministers of the Bay region might be secured, and to hold merely a fellowship meeting under the leadership of Mr. Bair that evening.

When the date came for the holding the Recognition service, the wisdom of the postponement became manifest from the personnel of the party that went to Montara for the occasion. There were included in the party: Rev. Geo. C. Adams, D.D., and Rev.. Samuel C. Patterson, respectively of First and Bethany churches, San Francisco; Rev. Loyal L. Wirt of First Church, Oakland; Rev. C. C. Kirtland of the Redwood City church, and also Rev. Wm. R. Blair, Prof. John Wright Buckham, D.D., of the Pacific Theological Seminary, Rev. Miles Fisher, Rev. Leland D. Rathbone, and Rev. Joseph Rowell. Some of those in attendance upon the service went to Montara by the morning or early afternoon trains, and were delightfully entertained by the members of the church during the hours of daylight, while the others went down by the 5:40 train, and were met at the railway station by a committee of the church and escorted to the pleasant hotel on the hill where dinner was served, and where most of the delegates were entertained during their stay.

The services of the Montara church are for the present held in the town hall; and when the visiting delegates reached the place of meeting, they found it well filled with a congregation of upwards of 50 persons. Rev. Samuel C. Patterson presided as moderator. The Scripture lesson was read by Rev. Leland D. Rathbone. The Charge to the Church was given by Rev. C. C. Kirtland, the Prayer of Recognition and Fellowship was by Prof. Buckham, the Address of Fellowship was given by Rev. Loyal L. Wirt, and the sermon preached by Dr. Adams.

Seventeen persons then publicly acknowledged their obligations as Christians and members of the church. While the larger number of these persons united with the church by letter, there were some also among them that came in on profession of faith; and besides those named there were also a number of others whose names were already on the membership roll who would have joined in publicly expressing their faith, had they found it possible to be in Montara that evening. After the right hand of fellowship had been extended by the acting pastor of the church, Mr. Bair, the service of the evening was concluded by the celebration of the Lord's Supper, the Revs. Joseph Rowell and Miles B. Fisher conducting it.

Those in attendance upon the service as representatives of the larger Congregational fellowship felicitated at the close of the service the members of the church on the strong body of representative men and women of the commuity they had enrolled among their members, and afterwards returned to the accommodiations at the Montara hotel which had been provided by the local church, and the next morning rose early and departed from that garden spot, strengthened by the hearty good fellowship and zeal of the people of the church, and with deep desire that the Montara church should grow in numbers and in grace, and in its influence for good upon the life of the community.

As time passes and the true merit of this coastal country comes to be more fully appreciated; it is to be hoped that an ever increasing number of Congregationalists may from time to time step off the train at Montara, and linger a while, and bear to the Montara church the fellowishp of the wider Congregational brotherhood in the outside world.

ANNUAL MEETING OF THE W. B. M. P.

September 1, 1909.

When the meeting of the Board was called to order at 10:30 a. m., in the First Congregational Church, San Francisco, an unusually large number were in attendance ready to enjoy an attractive program which included the business and addresses under the heads of The King's Business and The King's Messengers. Rev. Mr. Walz conducted 15 minutes devotional exercises, with the words, "The King's business requireth haste" as a motto; he read from the book of Jonah, who acted as a business messenger of God's opportunity; hymn and prayer fitly opened the session. The Secretary's annual report was read followed by reports of secretaries and superintendents; for the Branches Mrs. Jewett read reports from Oregon, Washington and Southern California, the latter being supplemented by Mrs. Wm. H. Day of Los Angeles with a few words of greeting and promise of still better work than that already accomplished in Southern California.

The problems of the young people's work are many, Miss Richards said, but the young are the hope of all effort and success. The Cradle Roll increases in interest, and the Traveling Libraries, of which there are three, have been of much help to each society which has had them.

Mrs. Wilcox, with an experience of fourteen years as Home Secretary, skilfully conducted the reports from thirty-one of our auxiliaries, including two new ones; but the sad fact remains that many churches show no interest in this work.

Probably the most important work of the day was the launching of the Northern California Branch, W. B.M. P. At the June meeting a vote had decided that the time

had come for the formation of the Branch; later the president appointetd the following committee to present the matter to the Annual Meeting; viz: Mrs. Richards, Mrs. Ham, Mrs. Sink, Miss Fisher and Mrs. Castor, who presented the report and read the Constitution and the names of officers; by vote this paper was accepted; and it was also voted to accept the Constitution; after that the following officers were elected:

President, Miss Laura N. Richards, Saratoga; vice-president, Mrs. T. C. Edwards, San Jose; foreign secretary, Miss Gertrude Barker, Berkeley; treasurer, Mrs. E. V. Krick, Berkeley; auditor, Mr. H. C. Symonds, San Francisco; secretary of Cradle Roll, Mrs. Piper, Oakland; secretary of literature, Mrs. Kofoid, Berkeley. Vice-presidents for Association: Bay Association, Miss Alice Flint, Oakland; San Francisco Association, Mrs. O. L. Corbin, San Francisco; Upper Bay Association, Mrs. J. N. Cull, Antioch; Sacramento Association, Mrs. W. n. Temple, Sacramento; San Joaquin Association, Mrs. R. H. Sink, Stockton; Santa Clara Association, Mrs. George Palmer, San Mateo; Humboldt Association, Mrs. Pebbles, Eureka: Sonoma and Shasta counties not appointed, and several secretaries not yet secured.

It is felt that this organization will unifyy the work in Northern California and leave the directors more time for the large interests in the foreign fields.

A prayer closed the morning session, succeeded by a pleasant hour of talk and meeting old friends at the lunch tables.

At 1:45 Mrs. Kofoid led the exercises of devotion and Mrs. Perkins followed. The treasurer, Miss McClees reported receipts for regular work $7977.41, and total receipts $12,254.80; but a deficit of about a thousand dollars had to be faced, as the special gifts were very large.

Mrs. Day of Los Angeles condcted a symposium on Methods of giving, which she began by saying we must give and pray. Mrs. Evans emphasized the need of system. Mrs. Castor felt the need of training and teaching the children to give with love in their giving. Miss McClees desired the gifts early, and to our pledged work. An offering of $42.59 was taken.

The nominating committee, consisting of Mrs. Edwards, Mrs. Schuyler and Mrs. Farwell presented the following names for election: For directors, Mrs. C. R. Brown, Mrs. S. F. Bufford, Mrs. R. B. Cherington, Mrs. Evans, Mrs. H. E. Jewett, Mrs. J. K. McLean, Miss M. C. McClees, Mrs. H. Miles, Mrs. R. C. Owens, Mrs. E. R. Wagner, Mrs. W. J. Wilcox; auditor, Mr. A. M Moore of Piedmont It was moved that the secretary cast the vote and there being no dissenting voice they were declared duly elected.

Mrs. Brickell kindly favored the assemblyy with songs, which were received with applause. A motion was offered by Miss Flint that the thanks of the Board be sent to the ladies of First Church, San Francisco, and so voted.

Dr. Tenney gave a tribute to the memory of Captain Walkup, whose loss with his vessel, the Hiram Bingham, had recently beenreported, but meagerly in a telegram from Dr. Rife; he had bravely given his life to the people in the Gilbert Islands, carrying the gospel to them; now he had gone to a wider, bigger, nobler life. Mrs. Price added her testimony to his consecration; he was the greatest hero she had known, and there will be many tears shed in the South Seas; his crown will be full of stars.

Mrs. Wagner's able report as Foreign Secretary will be published in the Annual Report.

Mrs. Jewett gave a survey of the work at the Doshisha, Japan, and later was enabled to distribute the leaflet she had prepared.

Rev. H. B. Johnson, for twenty-two years a Methodist missionary to Japan, said he was much interested in our work at the Doshisha, there being no greater work anywhere than in Christianizing the women of Japan. Nine little girls from the Japanese-Korean Home sang very sweetly. A hymn with prayer and benediction closed a notable meeting.

At the close of the Annual Meeting the following officers were elected by the directors: President, Mrs. R. B. Cherington; vice-presidents, Mrs. J. K. McLean, Mrs. H. E. Jewett, Mrs. C. R. Brown, Mrs. E. C. Evans, Mrs. R C. Owens, Mrs. H. Miles; recording secretary, Mrs. S. F. Bufford; treasurer, Miss M. C. McClees, foreign secretary, Mrs. E. R. Wagner; home secretary, Mrs. W. J. Wilcox.

V. Bufford, Secretary.

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for September 19—Vanity Fair. (Pilgrim's Progress Series IX). Ecclesiastes 1: 12-18, 2: 1-11.

Owing to the length of the passage in Pilgrim's Progress, it would be better to condense the dialogues, letting one Endeavorer give in his own words the subject matter, which is of real importance.

Though written over two and a quarter centuries ago, and reflecting the theology and historical situation of those times, it is wonderful how Bunyan's discription of the life of a Christian tallies with present-day experiences. One of the chief advantages of the book lies in that keen portrayal of the foes of and hindrances to spiritual life, which have sunk so far down within the sub-consciousness of many Christians as to be practically unnoticed, yet are real and vital enemies to a robust Christian life. Notice the names of this portion, each representing a character not difficult to locate in any community, each representing a personal influence which meets the Endeavorer and in some measure modifies his opinions, his message, or his Christian life. It might provoke an interesting and instructive debate to determine whether present-day Christians yield to or compromise with the foes of the Christian life more than did those of Bunyan's time, and the corresponding results shown in Christian character.

We do not hear so much about "backsliders" in these days, as formerly. Is it because they are fewer, or because our standards are so low that the world takes no note of those who do not live up to them? Or, has the world become so much better that the one-Christian is not considered so different from the non-Christian as to cause comment whenhe rejoins the ranks of the latter. Is there not need of a more distinctive Christianity among us?

Faithful is considerably more honest than many of us in acknowledging that Wanton, and Adam the first, had thrown great temptations in his path,—temptations to which he had nearly yielded; yet there is a close relation between the flesh and the spirit in any one of us, and nine-tenths of our temptations come along the line of the flesh. Allurements to evil could have no weight with us were there not an inward disposition that is appealed to. The magnet must find some basis of attraction in the object it draws to itself; it has a difficult time with a piece of glass.

"How doth the saving grace of God discover itself when it is in the heart of man?" The distinction between an "outcry against sin" and an "abhorrence of sin" comes

pretty close to modern times. How about those grafters in one part of the country who were horrified into exclamations at disclosures of graft in another part! Bunyan's means of detecting God's grace in the heart are well worth studying. Abhorrence of sin, doing and not talking, conviction of sin, confession of faith in Christ, heart holiness, and family holiness are good criteria of grace in the soul. Very often God grants special blessing before great tests come to His children. Evangelists's strengthening words before the two men entered Vanity Fair are illustrated by the reports of China's missionaries, who tell us that there came a marked spirit of revival on the Chinese converts just before the outburst of the Boxer persecutions. In the strength of that outpouring of the Spirit many went willingly to death, sealing their faith with their blood. If we would wait more upon God we would receive more encouragement from Him, as children receive strength from the good wishes and inspiring words of the father who knows they must immediately meet some particularly hard event in their life. Faithful gave his life as a witness of his Christian consecration. We may not—probably will not—be called on to do that, but some witness we must bear, and it will doubtless be as hard for us to bear as it was for Faithful or Christian. But it produces results. One Paul from the witness of Stephen is enough glory even for martyrdom. One Hopeful from Faithful's witness was worth the trial. A consecrated Christian life cannot be barren, its fruit will appear in eternity if not in time.

Among the Churches

CALIFORNIA.

San Francisco, Park.—One person was received at the communion service Sunday on confession.

North Berkeley.—The Rev. S. C. Patterson enters on his pastorate with this church next Sunday.

San Francisco, First.—Six persons were welcomed into fellowship at the Sunday communion service, two on confession.

Alameda.—The pulpit is being occupied for two Sundays by the Rev. B. F. Boller of Los Angeles. Mr. Hitchcock, the pastor being in Southern California.

Santa Ana.—The pastor, Rev. Charles H. Seccombe, and family, have returned from a vacation in the mountains and at the seashore greatly refreshed. Work on the new church is progressing rapidly. The foundation is in and work on the superstructure has begun. Until the church is ready services will be held in the old building which has been sold and moved to another site.

Oakland, Second.—The church was nearly filled last Sunday evening at the first of the meetings at which the relation of the workingmen to the Church is being considered. The second of these meetings will be held next Sunday evening. In these the Centennial Methodist Church unites with the Congregational. At the communion service Sunday morning two persons united with the church, one on confession.

Lodi.—Sunday, September 5, a large congregation participated in the sacrament of the Lord's Supper. Four united with the church, three by letter and one by confession and baptism. The church and Sunday-school have been fortunate in securing the services of Prof. J. A. Carroll as musical director, and a large choir of excellent singers has been organized, and the singing both by choir and congregation is exceptionally good and inspiring.

Martinez, Edmund Owen, pastor.—The first Sunday in September was observed as Rally Day by this church. The senior Endeavor Society conducts the mid-week prayer service and in response to notices sent out by the president 19 persons were present with verses in response to their names at the roll call. The pastor sent out 75 invitations for Rally Day, which resulted in an attendance of 87 at Sunday-school and increased attendance at both preaching services. Mr. Neil Munroe of Berkeley delivered an interesting and helpful address to the young people in the evening. An interesting feature was singing by a male choir. Martinez church is planning a forward movement in all its departments.

Palo Alto.—A call to the pastorate has been extended to the Rev. Clifford Snowden, recently of Chicago. At the time of his resignation from his Chicago pastorate the western editor of The Congregationalist wrote concerning him: "After ten years of faithful and fruitful service in the pastorate of St. Paul's Evangelical Church, Beverly Hills, Rev. Clifford Snowden expects to close his pastorate May 1st. By birth and training he is a Congregationalist, the son of Rev. Dr. J. E. Snowden, D.D., of Iowa, and a graduate of Chicago Seminary. While this union church has divorced him somewhat from formal denominational fellowship, it has enabled him to express the deeper spirit of Congregationalism and to gather in one body Christians from several denominational households, uniting in administration something of the peculiar excellencies of Presbyterianism, Episcopacy and the more democratic forms of organization. Under his leadership this union enterprise has both maintained harmony and attained a large degree of vitality. The mother church has built and helped to house a branch, erect a commodious parsonage and reach high standards in benevolent giving. While the offerings for extra parochial causes have been more widely distributed than in denominational churches, the Board and the A. M. A. have been generously remembered. Last year benevolences aggregated nearly $5,000 and home expenses $3,750, indicating growth in strength and liberality equaled in few of our younger churches. Mr. Snowden is in the prime of vigorous young manhood. He is an original thinker and a thoughtful preacher."

WASHINGTON NEWS.

(C. F. Clarke, 7212 Woodland Ave. Seattle, Correspondent.)

Changes.

Many changes in the Washington Fields have recently been made or will soon take place. Rev. Henry G. Miller has left Cathlamet and is on his way to San Diego where he will build a home and reside for a while, though he expects to return to Washington. When Mr. Miller went to this field conditions seemed almost hopeless but during his pastorate there has been a great gain. The debt on the parsonage has been paid and the house piped for gas, renovated

and partly furnished, the church has been painted, new hymn books and chairs provided and much good has been done. When Mr. Miller left he received an ovation at the R. R. Station.

Rev. Frank McConaughy will sever his relations with the church at Kalama Sept. 1st., Rev. Harry A. Snyder leaves Washougal the same date, Rev. Cephas Clapp will be there at least temporarily and may take the pastorate. Mr. Baldwin, a student at Drew Theological Seminary, has been supplying at Edison during the summer but has returned to finish his course at Drew. He will return in Feb. or March to assume the pastorate. Rev. Hiram D. Wiard has resigned at Eagle Harbor. Another student, Mr. C. H. Holbrook of Union Seminary, has been acting as supply at Anacortes he also returns to his studies and may return to Washington. Rev. G. N .Edwards resigned at Puyallup Aug. 15th. Rev. W. G. Ollinger has left Roy and Rev. H. E. Hunt has been called. Rev. O. E. Reid leaves Almira, Rev. F. A. Bown resigns Medical Lake, Rev. Thurston Gibbs resigns West Lake, Ida. and Rev. A. O. Alexander resigns Mullan and will homested in B. C. and teach.

Among the calls we notice that Rev. H. L. Preston has been called to Ferndale. Mr. Preston has been at Trent for five years during which time the church has grown and he has cared for churches elsewhere in Spokane Valley at the same time. Rev. W. C. Vruman goes to Lakeside, Rev. J. W. Skerry to Priest River, Ida.. Rev. G. A. Voris to Redmond and Avondale and Rev. R. H. Edmonds of Mansfield, Ohio, accepts the call to Olympia.

New Work and Improvements.

Rev. Jonathan Edwards has added the new church at Lamont to his work at Sprague. Under the leadership of Rev. Chas. E. Blomquist the church at Deary is putting up a comodious building. Rev. H. E. Anderson is building a parsonage at Pasco, he has also recently organized a church at Attalia. Plans have been drawn for a building at Glenora and work will soon be started. Rev. J. H. Singleton will be the pastor and the work will be yoked with the new church at Marshall Junction about eight miles from Spokane.

Vancouver will commence building Sept. 1st. and has called Rev. A. W. Bond. Deer Park expects to dedicate its new building Sept. 12th. and West Branch will dedicate Sept. 19th. A Sunday School has been started in North Puyallup near the C. M. and St. Paul R. R. depot about a mile and a half from the present city in a neighborhood that has already felt the impluse of the Railroad. The enrollment has reached fifty and the community gathered in a large number to hear Rev. J. M. Dick on a recent Sunday. For the present it will be yoked with Puyallup.

Rev. David H. Reid spent a very fruitful month in the Calispel Valley. At Cusick he held ten services preaching mostly to men. Rev. J. T. Percival had already organized a Sunday School with a membership of thirty four with a good staff and equipment. During Mr. Reid's stay a Ladies Aid Society was organized, lots were donated and cash and lumber promised amounting to five or six hundred dollars. Three hundred dollars will be asked from the Church Building Society and an edifice erected at a cost of about $1000. Usk has taken on life with the assurance of the building of the Washington, Idaho and Northern R. R. which will run from Newport to Mettaline, a distance of about 65 miles, opening a region rich in timber and minerals and not without its share of fertile lands. Services were held and a church may be organized later though many thought it near enough to Cusick for all to worship there. Services were held at Lenora and a Sunday School organized. Mr. Reid preached to a good sized congregation at Locke and it was suggested that the Union Sunday School become Congregational and the following Sunday Rev. J. T. Percival reorganized it as such. Mr. Percival and Mr. Reid spent several days in New Hope, Blue Slide, Ione, Tiger, Cement, and Mettaline, all on the W. I. & N. R. R., which will be constructed in less than a year. Until these towns warrant independent organizations they will be cared for under the joint supervision of the S. S. and P. S. and the H. M. S.

OREGON LETTER.

By George H. Himes.

The Board of Trustees of Hassalo Street Church of this city were greatly surprised during the week past by the resignation of Rev. Paul Rader, who has been giving most acceptable service as the pastor for the past two and a half years. It is the general impression that Mr. Rader will withdraw from the ministry, enter secular pursuits, and probably make his future home in San Francisco. Rev. A. R. Snyder, late of Washougal, Washington, held service in Hassalo Street Church today, and it is understood that he will serve the church temporarily for a time.

Rev. Luther R. Dyott, of the First Church, is out of the city on a short vacation. Rev. D. Thomas, of Pilgrim Church, this city, filled the pulpit this morning, and Rev. E. C. Oakley, of the Oregon City Church, this evening.

Services were held in Highland Church today by the pastor, Rev. E. S. Bollinger, who recently returned from his vacation, and in the evening Miss Frances Gage, a former missioinary in Turkey, gave a stereopticon lecture upon different phases of missionary work in that country.

Rev. John J. Staub has returned from his vacation and is ready to take up his work with his accustomed vigor. Rev. D. B. Gray supplied his pulpit once during his absence.

A strong call has been extended by the Baptist church of Pasadena to Rev. J. W. Brougher, of the First Baptist Church of this city, to accept its pastorate. Dr. Brougher is in Pasadena at the present time, but is due to return to Portland this week. Both fields are very attractive, each having strong churches; hence it is not to be wondered at that Dr. Brougher finds himself in a "strait betwixt two."

Portland has been crowded with tourists for the past month as never before, the average being, as given by the transportation lines running into this city, nearly 15,000 daily. Many of these remain several days and take in the numerous side trips, many of which abound in this vicinity.

Mr. Samuel Asahel Clarke, an Oregon pioneer of 1850, long identified with the Congregational churches of Salem and Portland, and also with the publishing interests of the state, died in Salem on August 20, 1909, aged eighty-two years, six months and twelve days. Although born on a sugar plantation in Cuba on March 8, 1827, he descended from sturdy New England stock, the blood of the Strongs and Jessups flowing through his veins. He was married in Portland on February 23, 1853, by Rev. Horace Lyman, the founder and first pastor of the First Congregational Church of this city, to Miss Harriet T. Buckgingham, a young lady of many accomplishments, a native of Findlay, Ohio, who came across the plains from that state in 1850. Before and after her marriage Mrs. Clarke lent her efforts in musi-

cal lines to the work of the church. Indeed, she was a stedfast church worker all of her life, which ended in January, 1900.

Mr. Clarke was identified with public affairs to a considerable degree, always with ability and integrity. He had a good deal of literary ability, and for many years was the Pacific coast correspondent of the New York Times, and also of the Sacramento Union, when that journal was regarded ar the greatest newspaper on the Pacific coast. In 1864 he was an editorial writer on the Oregonian of this city, and latetr was the proprietor of two different papers in Salem. As a poet he had considerable merit, and numerous productions from his pen appeared in leading Eastern magazines.

He was the father of four children, three of whom survive him, one son in Gervais, Oregon, and two daughters in Salem.

Portland, August 29, 1909.

THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

At Santa Cruz, October 12-14.

The second annual meeting will begin on Tuesday afternoon October the 12th in the First Church at Santa Cruz, and will continue until the evening of the 14th.

The meeting will be opened at 2:30 p. m., with devotional services led by the retiring moderator, the Rev. H. B. Patten of Santa Rosa.

That afternoon there will be reports from the churches by associations.

In the evening the conference sermon will be given by Rev. C. F. Mears of Reno.

The program for Thursday morning provides for Bible study—"Christ's Religioius Experience," by Professor G. T. Tolson of Pacific Theological Seminary; an address by Rev J. A. Cull of Antioch on "Christian Experience as a Basis of Theology"; an address by Rev. R. W. Rogers of Petalumna on "Relative Place of the Ethical and the Emotional in Christian Experience"; an address by R. L. Thompson of Santa Rosa on "The Church's Responsibility for Training Men for Civic and Social Leadership." There will be half hour discussions on these addresses.

Wednesday afternoon, there will be addresses on The Church Home, The Church Training the Twentieth Century Children, The Church's World Wide Mission, by the Rev. Messers. Wikoff, Fisher and Tenney. And Professor Buckham will speak on "Congregationalism's Contribution to Modern Education."

Wednesday evening Secretary Rathbone will speak on "Our Conference Field," and Dr. Temple on "Promoting Our Conference Work and the Connectional Life of Our Churches."

Thursday morning aftter a Bible study by Professor Tolson on "The Christian's Religious Experience as Compared With Christ's," there will be an address on "Evangelism in an Age of Applied Christianity," by Rev. A. J. Bryant of Porterville; also one on "The Educational Church," by Rev. H. R. Miles of Berkeley.

Thursday afternoon there will be addresses on "The Church Working Through Its Women," and one by W. A. Gates entitled "A Christian View of the Oriental Question on Our Coast."

Thursday evening the Rev. W. E. Lawson of Oakland will speak on "The Priestly Function of the Church," and Professor C. S. Nash of Pacific Seminary on "The Propheical Function of the Church."

During the conference there will be a trip to the Big Trees, provided for by the Santa Cruz church, and an automobile ride about the city, provided for by the board of trade.

A FEW WORDS ABOUT SUBSCRIPTION TO THE PACIFIC

It will be a favor to the business management of the paper if its friends will look at the labels bearing date to which subscription is paid, and remit if the same is due. Very little money has come in during the summer.

WOMAN'S HOME MISSIONARY UNION.

Annual Meeting Sept. 23.

Inasmuch as the meetings of the Bay and San Francisco Associations are held next week it has been thought best to postpone the holding of the annual meeting of the Woman's Home Missionary Union of Northern California one week. It will accordingly be held on Thursday September 23 in the First Church of Oakland.

NOTES AND PERSONALS.

The Bay Association meets in Pilgrim Church, Oakland, next Tuesday.

Professor Nash is to give the address next Monday at the meeting of the Congregational ministers of San Francisco and vicinity.

The general topic for the meeting of the San Francisco Association in the Green Street Church next Thursday is "Good Cheer." At 3:25 p. m. the Rev. S. R. Yarrow's talk will be on "Good Cheer From the Past." This will be followed by "Present Good Cheer," by Dr. G. C. Adams, and by "Good Cheer For the Future," by Dr. I. C. Meserve. In the evening there will be messages of Good Cheer from Bishop Fallows of Chicago, and the Rev. Dr. Shields of St. Luke's Hospital, San Francisco.

WHAT DOTH GOD ACCEPT?

In youth from love, the goodly path was chosen,
To render God sweet service, heart-felt praise.
Wherever duty led it quickly followed,
Through many winding, often rugged ways.

In God's own word, with fond heart firmly trusting,
No skeptic's doubt or cavil to o'erthrow,
The habit formed without a conscious effort,
To sing because its love must overflow.

And thus for years—until Fate's hand relentless,
As if to show the evil power o'er good—
Snatched trust and faith, aye, took its very heart-blood,
Yet left the heart to live as best it could.

Ah! Tell me now, if for the sake of others,
A pretense of its former life—tho' riven—
This heart assumes, is it hypocrisy?
Will God accept, e'en though from habit given?

Alas! It were not mere pretense or duty,
But sincere worship, had not some great wrong
Have robbed the sweetness from the singer—
The notes of loving heart-throbs from the song.

While life prolongs, indefinitely hoping,
This soulless service, from an empty heart,
May keep some better one from drifting,
And show to God, it tried to do its part.

—M. W. B.

THE HOME

I AM.

I know not whence I come;
I know not whither I go;
But the fact remains that I am here
In this world of pleasure and woe.
And out of the mist and murk
Another truth shines plain:
It is in my power each day and hour
To add to its joy and pain.

I know that the earth exists,
It is none of my business why.
I cannot find out what it's all about;
I would but waste time to try.
My life is a brief, brief thing,
I am here for a little space,
And while I stay I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is the lack of a high conceit;
If each man thought he was sent to this spot
To make it a bit more sweet,
How soon he would gladden the world;
How easily right all wrong;
If nobody shirked and each one worked
To help his fellows along.

Cease wondering why you came—
Stop looking for faults and flaws.
Rise up today in your pride and say,
"I am part of the First Great Cause.
However full the world,
There is room for an honest man.
It had need of me or I would not be;
I am here to strengthen the plan."

—Ella Wheeler Wilcox.

TEMPTING TO "LITTLE LIES."

By Bertha Gerneaux Woods.

"I hope May will grow up a truthful child!"

Mrs. Morrison started almost indigantly at these words from her old aunt's lips. "Truthful! May truthful! Why should there be any question about it? She doesn't give promise of any Munchausen tendencies, does she, Auntie?" she asked, but her smile was a trifle forced.

"No-no!" Aunt Susan's eyes were thoughtful. "But it takes so little, sometimes, to tempt a child of her age into untruthfulness—a child who is timid and sensitive as May!"

"What do you mean, Auntie?" Mrs. Morrison's eyes were simply anxious now. There was no suggestion of indignation in their brown depths. "Anything—anything you have noticed about me?"

"Well, yes, to be frank with you, my dear. I do notice that in the most unconscious, unintentional way in the world, of course, you sometimes tempt the baby (for that's all she is!) into bits of untruthfulness."

"Oh, Auntie! when?"

"Well, this morning, for instance, I heard you speaking to her about that water spilled on her dress. 'You haven't been playing under that faucet again! After what I told you! Have you, May? And your tone suggested dire consequences if she had been—poor little sinner! I believe she denied it promptly—and very likely the child was really innocent! But if she had been guilty it would have required an amazing amount of courage, and quick, ready courage, too, to make a confession! I hear so many mothers tempting their children into hasty little lies in just that way!"

"Little lies!" How dreadful it sounded—stated boldly like that by good old Aunt Susan's uncompromising lips! But Mrs. Morrison's face was sweetly contrite!

"I don't believe it ever occured to me that way! I never intend to punish her—with any severity at least, when she owns up to her small misdeeds—but I suppose the child doesn't realize that! And it isn't fair to make the poor tot 'testify against herself'—even the law excuses its criminals from that. But go on—Auntie, tell me some more!"

"Well," Aunt Susan continued meditatively, "May really has a tender conscience, and I think I should be careful not to put too much of a strain on it, if I were you. Yesterday, for instance, when she was going to spend the day at Mrs. Bonnell's, you told her the last thing, 'Now, remember, mother wants you to play outdoors all the time while you are there!' 'All the time, mother?' she repeated—literal baby? And you smiled in answer, 'Yes, except when you are eating and taking your nap!' Of course, it is far better for the child to be out of doors as much as possible, and easier for Mrs. Bonnell, too. But you had no idea of having May obey you literally. Doubtless, circumstances would have prevented her from carrying out your words fully—but with a child of her temperament there is sure to be some strain on the litttle conscience—either some pleasure taken out of her visit, and an uneasy sense of being disobedient, or, what's worse, almost a callousness developing under such overstated commands!"

"Oh, dear! dear!" Mrs. Morrison sighed and smiled together. "Indeed, I didn't go to do it," as May would say!

"Of course, not," said Aunt Susan, "and perhaps I'm an old meddler." (Mrs. Morrison shook her head decidedly, "No, it's dear and good of you, Auntie!") "But I often think of that verse, 'God is faithful, who will not suffer you to be tempted above that ye are able to bear!' And, of course I mean it in all reverence, with a baby like May—the mother stands in so much the same tender, protecting relation as God does to us older ones. It is His way and wish that it should be so—and—"

Aunt Susan did nnot finish the sentence—but there was no need. Mrs. Morrison leaned forward suddenly and kissed her.

CHRISTUS CONSOLATOR.

By Rossiter W. Raymond.

Beside the dead I knelt for prayer
And felt a presence as I prayed.
Lo, it was Jesus standing there;
He smiled: "Be not afraid."

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead."

"Asleep then, as thyself dist say,
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away."
He smiled: "She doth not sleep."

"Nay, then, tho' happily she do wake
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone."

"Alas, too well, we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such."

"Yet our beloved seems so far
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled: "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in me."

Young People

A NEW MAP.

Another map, an' please you, sir!
For why, we cannot understand.
In all your great geography
There is no map of Fairyland.

Another map, an' please you, sir!
And, afterward, describe in full
How Fairyland is famed for pearls,
And fleeces made from golden wool;

And prancing, gold-shod, milk-white steeds,
With bridles set with jewel eyes;
Tell how the fairy rivers run,
And where the fairy mountains rise;

And of the fairy-folk, their ways
And customs, if it please you, sir;
Then of the journey there, how long
For any speedy traveler.

Another map, an' please you, sir!
And would you kindly not delay;
Sister and I would dearly like
To learn our lesson there to-day!

—Mary E. Wilkins.

THE PASSING OF GERONIMO.

Geronimo, the great Apache chief and medicine man, is gone. On Wednesday, February 17, his spirit passed into the great beyond. He was ill only two days with pneumonia at the hospital at the Fort Sill army post. For more than twenty years he had been a prisoner of the "paleface," and just so long had he sighed for liberty—liberty which is as dear to the Indian heart as is life. More than once had he attempted to escape. Early in 1908, accompanied by a number of his followers, he made an unsuccessful trip to Washington, thinking to engage the interest of President Roosevelt in his behalf.

Geronimo was born near the head waters of the Gila River, in Southeastern Arizona, in the month of June. Some claim it to have been the year 1829, while others claim him to have been eighty-six years of age. One daughter, Lola, living in Oklahoma, survives him. He descended from war chief ancestry, from a noted, treacherous, and bloodthirsty tribe, who years ago migrated from the vicinity of the Great Slave Lake, in Canada, and are now the veritable Ishmaels of the West. They existed largely by hunting and robbing, and were almost constantly on the warpath. It is said that by a system of mountain signals they could gather upon short notice a large body of men ready for any conflict. They were long the scourge of the frontiers, resisting obstinately every attempt to civilize them. In the early seventies Geronimo succeeded Natchez as chief of the Chirichaua Apaches, even outrivaling him in cruelty and hatred toward his enemy. In more than two hundred years of Indian war and bloodshed the name of Geronimo was most terrible. General Miles gave him the name of "Human Tiger," and for years he terrorized the settlements of the entire Southwest, resisting every effort made by the government to capture him, thus making it necessary for the American troops to cross the border into Mexico in his pursuit. This resulted in a chase of about three thousand miles and his capture two years later at Skelton Canyon, Ariz., by Gen. Nelson A. Miles and Capt. Henry F. Lawton.

In 1907 a number of our leading papers gave notice of the conversion of the great warrior Geronimo. It is said that he joined the Dutch Reformed Church; but the spirit of revenge was paramount at times, when he would gloat over the prospect of returning to Arizona and killing the few remaining enemies. Last year at his last war dance and powwow, accompanied by his eighth wife and daughter, he made the following statement: "This celebration at Collinsville is a religious rite and not a bloodthirsty affair. I will discuss matters of vital concern affecting the fullbloods in the new state and their spiritual welfare. The Spirit Father in the clouds has sent a message to all Indians, and I will deliver it to them while the dance goes on. I have made peace with my Master, and my theme is to lead my people safely across the broad field of peace to eternal happiness. I am no longer an old Apache warrior who killed and scalped white men merely for pleasure, but am an old man full of sorrow and regret."

Pathetic this was, but not more so than the speech which he made years ago as he pointed to the west: "The sun rises and shines for a time, and then it goes down, sinking out of sight and is lost; so with the Indians. When I was a boy my father told me that the Indians were as many as the leaves on the trees. I never saw them. The white man took them. In a few years more the Indian will be heard

of no more, except in the books the white man writes."

Prophetic and eloquent this, in view of which was it at all unnatural that his eagle heart brooded over the possibility of an escape to his own native mountains and of a desire to yet be compensated for the wrongs which he still claimed the white man had done? During his stay at Fort Sill he was allowed quite a few privileges, but was forbidden to carry weapons. The government allowed him thirty-five dollars per month as a scout, to which he added much by making of beadwork which he sold very readily. At times when interviewed he complained bitterly of the cruel treatment of the white man, accusing him of hypocrisy and violation of treaties, which resulted in the enemity of his race, compelling them to bloodshed. He had killed white men by the hundreds, women he had killed also; but Geronimo never killed the children, because he said he loved them.

The news of Geronimo's death was sent out from Lawton, so named for the general who won fame by the capture of the great Indian chief. He was buried by Christian minietsrs or missionaries in the Indian cemetery near Fort Sill. His tomahawk is laid away, his war paint and his feathers will be preserved as relics of other days, and his name will be a permanent one in history. None will ever fear him more, and the Great Judge, who "is a discerner of the thoughts and intents of the heart," the great God, who "is no respecter of persons," will recompense him. He has gone to other lands where his ancestors went before and from whence they never returned.—Maud B. Little.

MARCO KNEW.

A yung girl was passing the Public Garden the other morning upon the main path which crossed the bridge. She was accompanied by a magnificent mastiff, who strode along beside her in the most companionable sort of way, looking up into her face occasionally as if to remark casually that it was a very fine morning, or to ask if there was anything he could do for her.

The two crossed the bridge together, and finally came to Charles Street gate. Here the young girl, evidently not wishing to have the care of the dog in the busy street, turned to him and said:

"There, that is far enough now, Marco. You need not go with me any farther, but turn about and go back home."

She did not take her hands out of her muff to point the way, and she spoke as she would to a small brother, in a pleasant conversational voice.

Marco looked at her with his large eyes, then looked across the Common, wagging his tail slowly as though he were thinking how very pleasant it would be to go the rest of the way. Finally he turned back to her again, and with a movement of his head and eyes asked as plainly as though the words had come from his mouth: "Please let me go a little farther, it is such a fine morning."

"No; I am going shopping, you know," answered the girl, explaining the difficulty as if Marco were human, "there'll be crowds of people, and I shall not know what to do with you. But go along, now, there's a good fellow, and I'll be back soon."

Without another word Marco turned and walked back across the Garden. He did not slink away, as some dogs do when sent back, but marched leisurely along with his head in the air, stopped a moment on the bridge to watch the children skating below, then trotted on toward Commonwealth Avenue.—Boston Record.

LOOK AT HOME.

I've been so busy helping
  Matilda Jane, next door,
To plant her seeds and water
  And weed the flower beds o'er,
I quite forgot, whilst teaching,
  That I'd a garden, too,
And now it looks so dreadful
  I don't know what to do.

Matilda has her garden
  Quite close to mine, you know:
And it was much neglected,
  And I just told her so.
She took the hints I gave her
  Quite nicely, I'll allow,
And began to do the weeding
  The way I showed her how.

Perhaps the stooping hurt her;
  Her face grew very red,
And presently she raised herself
  And quite indignant said:
When I have worked to suit you,
  And you've nothing else to teach,
Perhaps you'll do your garden,
  And practice what you preach.

"The weeds in it are awful,
  And not a seed is sown;
Don't come and quiz my garden
  Before you've done your own."
And then she stood and waited
  Till I went out of sight
And the worst is, I am thinking
  Perhaps Matilda's right.

The disturbances of late in the house of parliament in England by the woman suffragists seem very wild and quite inexplicable to people generally in this country. But Alice Stone Blackwell gives explanation as follows: "For the last sixteen years, a majority of every House of Commons has been in favor of woman suffrage. Bills to give the parliamentary vote to women upon the same terms as to men have passed their second reading again and again, by ever-growing majorities. Such a bill passed its second reading in the present House of Commons by a vote of three to one. But the cabinet has the power to smother the bill by keeping it from coming up for a third reading and final vote. For sixteen years the suffrage bill has been thus treated. Some of the more ardent suffragists have got out of patience and have set out deliberately to make the lives of the cabinet ministers a burden to them in every possible way, until they consent to let the question come up for a final vote. We may not like their methods, but these are milk and rosewater to what we should see if any bill in which thousands of men were intensely interested was held back from passage for so long a time after it had attained a majority in Parliament. * * * Can anyone doubt that the offending cabinet ministers would be pelted with missiles a good deal more solid than leaflets showered down from an airship, or exclamations of Votes for women! shouted at them from the housetops?"

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The Sixty-Third Annual Meeting

Of the American Missionary Association

At Burlington, Vermont, October 19th to the 21st, Inclusive

PREACHER Rev. S. H. Woodrow, D.D., of Washington, D. C., preaches the annual sermon on Tuesday evening, October 19th. Communion service will follow the sermon.

PROBLEMS The problems of Christian patriotism in the settlement of which the American Missionary Association is busy from year to year will be discussed by experts from many fields. A large representation from among those who are on the firing line of the active missionary efforts will be presented. Clergymen and laymen of national and international prominence will be present and add greatly to the value of the gatherings.

PROOGRAM The program is varied and comprehensive. The mission field of the Association has been so greatly increased in the past few years that the variety and interest of the annual meetings have never been wanting. The southern problem will be discussed by able and well-informed speakers.

The unique and interesting work among the Island Territories already under our flag and a part of the work of the American Missionary Association, will be presented.

COMMITTEES The churches of Burlington present a cordial invitation to delegates elected to attend this meeting and this beautiful Vermont city will present special attractions. Committees are being organized in Burlington and the names of the chairmen will be published later.

All correspondence directed to Mr. W. J. Van Patten, 386 Pearl Street, Burlington, Vt., will receive prompt attention.

DELEGATES Every contributing church, local association and state conference is entitled to be represented at the annual meeting of the A. M. A. in the person of two elected delegates and the pastor of each local church. This presents genuine Congregationalism, the Association being administered by the representatives of the churches. Each church and association is urged to select its delegates in time so that they may be reported for entertainment.

THE CLOSING MONTH OF THE FISCAL YEAR September is the closing month. The American Missionary Association represents work among the neediest millions of our own body politic. The appeal for increased suppoort of this work comes with the emphasis of Christian patriotism. Schools to the number of 101, stretching from Porto Rico to Alaska and from Savannah to Hawaii, enrolling nearly 18,000 pupils are included in the field of this Association. Shops, farms, hospitals, churches, schools are helped through this agency.

In this closing month of September the need of the treasury is very great and this appeal goes forth to patriotic Christian citizens to meet tne opportunities and neds of this great work by sending a check to Rev. George W. Hinman, Secretary of the Pacific District, Johnson Building, Seattle, Washington.

A LITTLE GENTLEMAN.

His cap is old, but his hair is gold,
And his face is as clear as the sky;
And whoever he meets, on lanes or streets,
He looks him straight in the eye.
With a fearless pride that has naught to hide,
Though he bows like a little knight,
Quite debonair, to a lady fair,
With a smile that is swift as light.

I wonder if you have seen him, too,
Does his mother call? Not kite, or ball,
Or the prettiest game can stay
His eager feet as he hastes to greet
Whatever she means to say;
And the teachers depend on the little friend
At school in his place at nine,
With his lesson learned and his good marks earned,
All ready to toe the line.

This boy, who is not too big
For a morning kiss from mother and sis,
Who isn't a bit of a prig.
But gentle and strong and the whole day long,
As merry as boy can be;
A gentleman, dears, in the coming years,
And at present the boy for me.

—Harper's Young People.